



# COMMUNITY SERVICE NEWSLETTER

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*COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.*

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## Communities, Land Trusts & Bioregions

by Gregg Galbraith

*O, I know in my heart, in the sun-quicken'd,  
blossoming soul of me,  
This something called self is a part, but  
the world is the whole of me!  
I am one with these growers, these singers,  
these earnest becomers--  
Co-heirs of the summer to be and past eons  
of summers!*

--John Neihardt - April Morning Theology

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In a few lines of the poem by John Neihardt (author of *Black Elk Speaks*), he touches on the essential truth of community--the primal relatedness of things, of life and of the revelation of spiritual oneness; common heirs of the earth that was, is and will be. Whether individuals choose to acknowledge it or not, they are part of the defacto community which inhabits the earth. Accepting that role consciously is to act as responsible heirs of the earth for the sake of its living communities. Without choice we have become stewards of the planet, but there is a choice between responsible and irresponsible stewardship.

Stewardship is the link between community (in whatever sense) and the land. We are not simply the managers of the land, but an integral element of the environment. We are re-

lated, interdependent and shaped by the environment. In the ultimate sense we are at one with the natural communities. Modern western lifestyles have separated us from that fact because people do not directly witness the destruction of their natural environments through excessive resource exploitation. When you supply your own wood for heat, you witness the relationship of needs and resources. If you have an automatic furnace, then no relationship is evident. How long can natural ecological laws be ignored before we have to realign ourselves and return to basic sustainable attitudes in order to survive?

Healthy and sustainable communities cannot be built on a foundation and system which is essentially exploitative of the land and its resources. Responsible stewardship includes protecting the natural biological regions and their future integrity. This planet is a living whole with its own character and history. Each region of the planet supports a unique culture of natural communities. The planet is inhabited with beings, but we must also see that each place has being as well. Bioregional is a term to express a sense of respect for life systems that belong with a place. Preserving the bioregion is the mandate of stewardship.

This brings us to the relationship of communities, land trusts and bioregions. Neihardt's poem reminds us that we are part of a community already. Community exists on many levels. These communities all exist within different ranges of bioregion, i.e. valley, watershed, forest zone, peninsula, continent or planetary. But that which is nearest at hand is that where there is the most intimate relationship. For the preservation and sustainability of its bioregion, a community must be a responsible steward. A community cannot be a responsible steward and allow a system which promotes individual exploitation of the land and resources. Such exploitation destroys naturally occurring biotic systems and spoils the resources for the future heirs of the community.

Land use decisions need to be returned to the hands of the community--responsible communities which hold to stewardship of the land. Perpetual stewardship can be established in the form of community land trusts. Land trusts are the way covenants are fashioned between the land and the community. An intelligent investigation of a piece of land or region will reveal what kind of use is appropriate in order for it to sustain current biological activity or natural productivity. Appropriate land use benefits the community today and those benefits pass on to future generations through the continuum of the land trust. Here community serves itself in its largest sense, acknowledging all its members; past, present and future. So, bioregion is the realm wherein stewardship operates and community, in its truest and broadest sense, is stewardship itself.

Land trusts are organized by people in the form of perpetual nonprofit organizations. The organization is formed to hold land as a responsible steward for the benefit of the community. The organization is made up of members of the community served by the bioregion in which the land trust operates. Land held by the land trust is restricted to uses appropriate to natural character and sustainability. This means that uses which tend to erode the soil, destroy fertility, waste woodland, pollute water supplies or unnecessarily degrade wildlife or the environment are prohibited. Within the guidelines of appropriate use, the community land trust makes land available to land users through

lifetime leaseholds.

Ozark Regional Land Trust is perhaps the first large bioregional trust network in operation. It is operated by its members throughout the 55,000 square mile bioregion known as the Ozarks in Missouri and Arkansas. It is the parent organization for a number of developing community land trusts in local micro-bioregions. As land is acquired through the joint efforts of the local and regional land trusts, it then becomes available for use through lifetime residential leaseholds or flexible agricultural leaseholds. Rural land is designed to provide leaseholders with the opportunity to maintain self-sufficient lifestyles, if desired. A typical rural homestead may be anywhere from six to forty acres in size. Common land and conservation areas are often incorporated in the design. Agricultural activities may be of an individual or cooperative nature. The 440-acre Sweetwater CLT is a good example. There are 12 ten-acre homesteads, 80 acres of spring and creek land in permanent conservation, 140 acres in common land (mostly wooded), 50 acres in cultivated fields, 30 acres in cooperative pine tree production and 10 acres available for community building and shops.

Land trusts provide their users with benefits not available otherwise. An individual leaseholder knows the community environment is unthreatened no matter who leaves or replaces a person in the future. Individual leaseholders participate in the planning and management of all the land and leaseholds. Individual leaseholders retain lifetime user-ship rights and own all the improvements made to their lease.

Community Land Trust information is available from Ozark Regional Land Trust, 427 S. Main St., Carthage, MO 64836. Leaseholds are available at Sweetwater CLT and several other forming land trusts. Inquiries are welcome.

*Gregg Galbraith, founder of the Ozark Regional Land Trust, will be a featured speaker at our October conference.*



# Ohio Organic Conference

by Lincoln Kern

Three advocates of the Antioch Student Farm attended the Ohio Organic Conference in Columbus on March 1, 1986. The conference was sponsored by the Ohio Ecological Food and Farm Association (OEFFA). The emphasis was on breaking the "chemical connection;" asking how dangerous chemicals might be gotten out of farms and foods.

OEFFA is a thriving organization, best described in its own words: "a grass roots coalition of food producers and consumers working since 1979 to create an ecologically sound, permanently sustainable agriculture in Ohio. Our diverse membership includes small, medium and large farm operators, rural homesteaders, urban gardeners, natural food enthusiasts and horticulturists. Our aims are to increase marketing networks to make clean, locally-grown foods more available, to promote farming practices that conserve topsoil and water resources, and to support family farms."

The diversity of OEFFA membership was reflected well at the conference. Those present ranged from traditional family farmers to "refugees" from the city to college students, doctors, and dieticians. People came to learn about new markets for their crops, as well as new crops, where to buy locally-grown food, and how to manage soil and farm wisely. Held in common was a sincere commitment to promoting a food production system that is not harmful to human beings or the earth.

The schedule looked hectic on paper. Three activities, including keynote speakers, workshops and communal meals, were alternated throughout the two-day event. This structure provided plenty of time for information-sharing, discussion, and networking.

The first speaker was Dick Thompson, a farmer from Iowa. He and his wife own a 300-acre beef and hog farm, on which they have not used synthetic pesticides or chemical fertilizers in 18 seasons. Thompson's chief point was the problems in modern agriculture are "not just technical in nature, but rooted in

the heart of man." He said that in order for sustainability to be achieved in agriculture, farmers must adopt some sort of land ethic; and that health of the land is of the highest priority.

The second speaker was Don Schriefer, the president of a consulting firm providing management programs for most crops grown in North America. He emphasized transition to ecological farming practice. His talk was more of a lecture on the structure and practical management of soils. He advocated a "system approach," emphasizing the use of tillage practices that take into account soil aeration, soil water, and decomposition of organic matter. These "soil basics," he said, must be managed well to keep soil naturally fertile. Schriefer's speech was clearly aimed at farmers working directly with the technical nature of soil.

Thomas Harding, Jr., the third speaker, maintains a family farm in Pennsylvania and runs a consulting firm. He is also President of Organic Foods Production Association of North America. His presentation centered around two main concepts: certification of organic foods and marketing. Harding stressed that in order to expand the markets of ecologically-grown foods, growers and distributors must be held accountable to the consumer. If a producer labels something "organic" or "naturally grown," it must be traceable to the grower or seller.

Harding pushed strongly the concept of marketing. Growers, he said, must figure out what the public wants, and get it to them. Creativity is a must, he continued, and quality is another high priority. Harding stated that the "organic food" industry was worth \$6 billion last year, and could be cashed in on by any "producer" using creative methods such as farm stores, u-picks and innovative packaging. Organic growers' certification groups, he felt, are important to insure that "organic growers are taking their share of the market" and also being responsible to consumers and land.

Workshops provided a forum for smaller group discussions specific to the diverse interests represented. Many of the workshops were geared to large farm operators who produce grains, beans, or livestock. These had top-

ics which included soil conversions, "how we did it," weed control, and farm implements. The workshops reflected some of the very important work this organization is doing. With so many people needing to be fed, high-production farms are needed which are also sustainable.

Other workshops were aimed at the truck farmer or home gardener. Among the topics were "biointensive mini-farming," chemical-free selling, and "50,000 Head of Bees." These workshops provided excellent resources for exploring new marketing strategies and crops, as many people came to learn about expanding their small-scale operations for a dependable income. They also reflected the diversity of crops that can be produced on small farms anywhere.

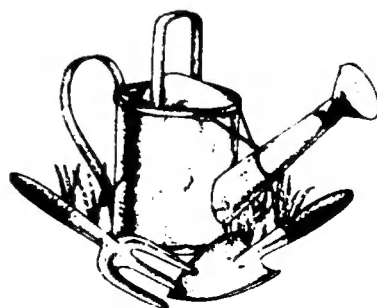
"Inspired Natural Cooking," "Harmful Chemicals in our Diet," and "Cooking with Whole Foods" were some of the workshops related to health and food consumption. The OEFFA membership believes that farming practices must not only change, but that patterns of consumption must as well. Agriculture in the U.S. and worldwide, according to OEFFA, is not only destructive to the land, but to the people it feeds as well.

The last event of the conference was a panel discussion featuring the three keynote speakers. They came up with the same basic ideas. It was emphasized that organic growers have "turned off" a lot of farmers around the country with extreme positions about chemical use. It must be understood, the panel also felt, that there are no "quick fixes" to the problems on American farms, and that there will be much struggle and experimentation while farmers switch to more sustainable methods of farming.

The speakers also stressed that "transition" farmers, those who want to use less chemical fertilizers and pesticides, must be recognized and encouraged. They argued that farmers trying to "break the chemical connection" should be supported by vigorous sales of their products, if organically-grown crops are not available. The panel was optimistic that a switch in agricultural practices could occur, but added that the process would be slow.

The Antioch contingent left the conference with much optimism. The gathering proved to be extremely productive for everyone involved. A great deal of information was shared, from new techniques to marketing possibilities to new recipes. The most important things shared, however, was inspiration, rather than information. Everyone was shown that they were not alone in a struggle to slow down a destruction of the earth, and that all must work together if the major dilemmas facing society are to be resolved. It begins with agriculture, because all must eat to live.

*Lincoln Kern is an Antioch College senior who worked for several years on the Antioch Farm.*



## Commentary

### ON THE STEVE AMES INTERVIEW WITH GRIS MORGAN

*by Victor Tauferner*

While reading through the pages of the March-April issue of the Community Service NEWS-LETTER I enjoyed, on page 3, the interview with Griscom on community and economics.

I now live about 11½ miles from the largest town in my county--it only has a population of around 450 people. I am not a native to the state of Arkansas, but came here by way of California and other states, being first a native of northern Wisconsin, where I can honestly say I was born in a real log cabin. From 1946 until the spring of 1970 I lived in the Los Angeles area, working mostly in the aircraft aerospace industries as an assembly line worker and later on as a tool designer, and then for about seven years as an engineering draftsman.

When my health failed from an injury I had received while in service during World War II, and I no longer was eligible for any insurance, I had to move to a location where the cost of living was lower and sell my house. After a month-long land search I found a 20 acre place in Newton County, Arkansas.

I paid for my place and had to live from the sale of some parcels of land I had in Minnesota and California. I had no job, no savings and no strength to work on an 8 hour job. Until I received a Veteran's disability pension and, two years ago, transferred over to my Social Security benefits, I had to live a very marginal existence.

When I moved here to Arkansas in the summer of 1970, I knew no one here and had no relatives or friends within many miles of this place. So when I read what Griscom Morgan said on pages 5 and 6 about small towns, I can now see more clearly why certain factors need to be present when any progress or change is expected to be made by two different groups of people trying to live together in one community.

Being that I was an out-of-state person and had most of my training in a mechanical-technical field and was more of an intellectual book-worm type than the majority of the natives, it was next to impossible to integrate with the natives no matter how much I wanted to cooperate with them.

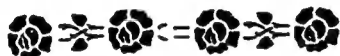
This county I'm now living in has about 7,500 population and an area of 820 square miles. That means there is just slightly over 9 persons per square mile. The natives are fairly well scattered, but the persons who moved here from out of state are far more scattered due to the fact they have little choice in living close to many other "foreign" born people who come here looking for rural land. So the best I could do was communicate by mail and newsletter with a couple who lived about 40 miles west of me in Madison County. They started a back-to-the-land newsletter which I tried to help out as much as I could to get it going. But because of what Mr. Morgan said about why such hopeful developments become sterile and dead because of a lack of vision (or at least a lack of larger vision), this too, after five years of plodding along, failed.

In short, this new input from the city and other places beyond the Ozarks became isolated and lost. Many of those who came here with high hopes are now living elsewhere because they too couldn't stand it, as they found it so sterile and the economics here were so depressed. Only the natives could find a few jobs and even the majority of them had to commute to other places for jobs or leave for good. It was an excellent example of the lack of new insights being integrated into the folk society around us. Whatever we had to offer was too isolated from the very social environment around us. There just never was that vital interaction with the educated, progressive people who came here. If you were an outsider and didn't have a job, you were classified as a hippie or on the fringe line of being one. There was no mutual respect, but often more of exploitation, the natives waiting like vultures to see when the newcomers would leave.

Since I represent the very few who survived, and only because I had a steady out of state source of income, I still wonder that I even lasted as long as I have. Only because my own place was paid for and I had some income to live on, plus I was rural-born to start with, I think I was able to be a "fugitive from the law of averages." Forced to live on only turnips for weeks on end and getting very sick at times because of a faulty diet, plus unsanitary drinking water, it was a very dangerous and soul-searing experience I'll never forget. I had it rough when I spent 33 months overseas, but at least I was in it together with other military personnel. But here the isolation was almost complete; worse than being a hostage or in prison. I had to go it alone, living no matter what help I might have needed. I believe an Eskimo had better odds of surviving than I did at times.

And again I agree, to start a new community in a strange place there has to be mutual reinforcement or it will become too isolated and die. And lastly, I too agree with the German journalist who said "What you see dying is the dying remnants of a European tradition." And being this area is a representation of an ancient Elizabethan culture, it too is dying away for lack of new vision. There are still remains of a kind of provincialism in this low-populated county. But as the years go by, I see this becoming more

infiltrated with more people speaking one language, and the communication is getting somewhat better, but still not near enough to encourage any hope of ever lifting the apathy here where true progress can be made. I suspect the ashes of the old order will sometime in the future die, but I hardly believe much will give birth to a newer world from those remains!



#### NOTES FROM GRIS MORGAN ON THE ABOVE

In the above commentary Victor Taufferer expresses out of his own personal experience one of the basic faults of civilizations, past and present, throughout the world. When almost all of the superior youth of rural areas are attracted out of these areas and into the large cities, there is a progressive degeneration in the character of those rural areas. Since the money necessary to economic life is drained out of the rural areas and into the cities, these areas become increasingly unbearable and sterile for the finer people remaining as well as for the groups who are seeking to escape from the cities. Some rural areas are given new life and hope by people migrating out of the large cities. For much of the countryside, however, deterioration continues. Those people who leave the rural areas to go into large cities progressively fail to reproduce themselves, especially if they become heavily employed and wealthy. Our educational institutions strongly act to accentuate this trend.

Before Arthur Morgan came to Antioch College, Yellow Springs had sent off to the large metropolises practically all of the hopeful youth in the area, and the town was becoming a place of retirement for elderly farmers. Arthur Morgan vigorously turned this around. (Some of the subsequent administrations had no vision or insight into this crucial factor of a lasting civilization.) Thus the Antioch Farm, which Arthur Morgan had conceived before he knew of Antioch College, strongly attracted some of the Antioch students who later put their experience into practice and became farmers in the Yellow Springs area and elsewhere. This departure from orthodox academic patterns shocked some of the academicians and others associated with Antioch

College. Many graduates from agricultural colleges, which are also dominated by these orthodox academic standards, move into cities into supervisory and professional work rather than agriculture or other small town or community employment.



## Bioregional Conference

by Jane Morgan

"Bioregionalism and Community: The Inter-relationship between the Human and Natural World" is the subject of our 1986 conference to be held October 24-26 in Yellow Springs, Ohio. Articles appearing in our NEWSLETTER prior to our conference will deal with land trusts, "one of the most promising alternatives to either state or private ownership," other ideas about ownership of land, questions of sustainable use of land both in cities and in rural areas, and with exploration of new values and how they can be implemented.

Robert Gilman, the editor of *IN CONTEXT: A Quarterly of Humane Sustainable Culture*, wrote in the Winter '84 issue:

*Land, and our human relationship to it, is the foundation of all cultures, even as industrialized and urbanized a one as ours. Over the course of history...most wars have been fought over control of land; most religions use symbolism drawn from the land; all economies depend on the land.*

*However, like most foundations, its importance is not something we normally spend much time thinking about. Bedazzled by the cultural superstructure - from nuclear weapons to wholsitic health to just trying to keep a job - our attention has little room to appreciate how profoundly the quiet all-pervasive influence of the land affects us. Yet it is unlikely that we can really build a humane and sustainable culture without a deep re-assessment of our relationship to the land--in terms of values, institutions and patterns of use.*



These are the concerns with which our resource people, Kirkpatrick Sale, author of Dwellers In The Land: The Bioregional Vision, Gregg Galbraith, founder of the Ozark Regional Land Trust, and Ruth Traut of Ft. Thomas, Kentucky, will deal. Kirk Sale will speak Friday night, Oct. 24th, on the Bioregional Vision. Saturday, Gregg Galbraith will present his concerns about how land trusts can both preserve the land and build community. Ruth Traut will talk about the local bioregion and Kirk Sale will address the subject of Green politics and bioregionalism. Saturday when we meet for workshops, Gregg will show a color video on conservation easements. Saturday evening, we will have an opportunity to ask questions of our panel made up of the speakers and others.

For those of you who are particularly interested in land trusts to conserve our resources and who are able to stay over on Sunday, there will be opportunity to confer in depth with Gregg Galbraith on this subject. Kirkpatrick Sale's book Dwellers In The Land: The Bioregional Vision is recommended reading and will sell for \$14.95 postpaid prior to the conference.

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## JUNE

No price is set on the lavish summer;  
June may be had by the poorest comer.  
And what is so rare as a day in June?  
Then, if ever, come perfect days;  
Then Heaven tries earth if it be in tune,  
And over it softly her warm ear lays;  
Whether we look or whether we listen,  
We hear life murmur, or see it glisten.

Excerpted from "The Vision of Sir Launfal," by James Russell Lowell.



## BOOKS



DWELLERS IN THE LAND: THE BIOREGIONAL VISION  
by Kirkpatrick Sale. Published by Sierra Club Books, 1985, 192 pp. Available from Community Service for \$14.95 postpaid.

A popular theory is emerging among the scientific community that the earth is not a huge ball of gas and rock conducive to supporting life, but a self-contained, self-regulating living organism unto itself. And that all the diverse life contained within it is an essential ingredient in that delicate balance which has maintained this world for over 4.5 billion years. This theory is known by the ancient Greek word "Gaea" (literally "earth mother") and is the fundamental tenet of Kirkpatrick Sale's intriguing new book, Dwellers In The Land: The Bioregional Vision.

Beginning about the 16th century, Sale explains, the Scientific Revolution, with its emphasis on calculation, measurement and predictability, stripped the earth of its mysterious and spiritual qualities. The Industrial Revolution and ensuing capitalist growth-oriented economies, took on the view that the earth and its resources were here for us to dominate, manipulate, extract and control in whatever way we see fit. This attitude is quite evident in the way we about land as something we "own", "work", "tame", "till", "clear", etc.

The consequence of this kind of thinking has been a most dangerous estrangement from the natural environment in which we live. Dwellers In The Land describes how we can get back in touch with Gaea and, in the process, cure many of our social, economic and environmental ills. These cures are embodied in the concept of bioregionalism.

In essence, bioregionalism is simply the knowledge of place. It's knowing the various kinds of resources specific to one's area--plants, animals, soils, waterways; knowing when to plant, harvest and forage; having an awareness of the limits of these resources and where not to stress them.

Bioregionalism also involves a certain attitude. It assumes that once we become aware that the water we drink comes not from a pipe in the sink, but the stream outside town, we will not dump our garbage in that stream. Similarly, if we realize that many common weeds have nutritional and other useful purposes, we will be less likely to spray toxic chemicals on our lawns.

The sense of place extends to having a regional, human-scale society, economy and political structure. Sale is quite down on big, impersonal, inefficient systems which characterize our modern-day centralized governments, huge corporations and sprawling metropolises. Self-sufficient bioregions would require more localized, diverse economies, provide more jobs, produce better food and utilize local and renewable resources such as solar, hydropower, etc. Local and regional government would be more flexible, responsive and necessarily more ecologically conscious with its limited resources. Likewise, local and regional societies would foster greater individual growth and potential and promote cooperation instead of competition.

Sale's vision can seem overly optimistic and even utopian at times (his bioregional world seems to solve all social, economic and environmental problems from crime to cancer), but his ideas are, in fact, rooted in real possibilities and the adoption of practical attitudes long overdue. These ideas are intelligent, insightful and based on historical precedent. From the ancient cultures which worshipped the earth and sun to the decentralist issues in President Reagan's platform, bioregional attitudes and ideas have been inherent in humankind.

Acknowledging the primary importance of grass-roots movements, I think Sale neglects the role centralized systems and the mass media can play in bringing about such a major attitude and behavioral shift. My cynicism tells me ecological morality of this scale may have to be centrally legislated first, culturally adopted later -- in the manner of what Brown vs. Board of Education did for the collective conscience with regard to desegregation. Also, newspapers and television could do much to help educate and "market" bioregional ideas and values on a wide scale

much faster. In light of current world economic and environmental conditions, we do not have any time to waste.

But, as Sale readily admits, there is no single path to a bioregional world and the elements involved in creating sweeping social change differ greatly with time and place. The specifics of local vs. global roles can be worked out as we go along. The imperative remains that now is the time ecological consciousness and awareness of place needs to be addressed. The emphasis must be shifted away from pure economic practicality and towards a more whole view of the earth and our relationship to it. Dwellers In The Land has a valuable message to point us in the right direction.

--Theresa Wilhelm-Fallon



BIOSHelters, OCEAN ARKS, CITY FARMING:  
ECOLOGY AS A BASIS OF DESIGN by Nancy Jack Todd and John Todd. Published by Sierra Club Books, 1984, paper, 211 pp.

This book has been cited as a primer for those who desire a systematic yet visionary discussion of the "role of humanity in the greater destiny of the Earth." So what more is there to say? Plenty to say and even more to do, according to the Todds, who have pioneered in conceiving and demonstrating "design for human settlements that incorporates principles inherent in the natural world in order to sustain human populations over a long span of time." Moreover, the Todds have been recognized for linking scientific, aesthetic, and religious ideas. Those big fears that bother us all-- nuclear holocaust and irreversible ecological disruption-- prompted the Todds and their associates to found New Alchemy Institute in 1969. The Todds' earlier book describing their work, Tomorrow is Our Permanent Address, conveys faith enough in the future of the planet to find and share solutions, locally and globally.

But what makes Bioshelters, Ocean Arks, City Farming: Ecology as the Basis of Design a "must read"? The first half of the book outlines nine "Precepts of Biological Design"-- or how to heed the wisdom that is literally "in our bones" to redesign communities and



the agricultural landscapes that support them. For readers already steeped in ecology this first part might seem somewhat redundant. On the other hand, redundancy does the job when it comes to learning our lessons and integrating feedback from our life support systems. Likewise, the book is so coherently written that it could easily be used as a text for introducing the essentials of ecology and concepts like "bioregionalism," which is a major part of this well-grounded approach.

The second half of this book is for activists only: through lively line drawings, careful explanations, and concrete examples the reader is empowered to first of all learn to know his/her place in the world. The tone is one of appreciation for local/regional natural heritage, patterns of development, and inherent biological and human potential. Headings like "Soil," "Transportation, Power and New Shapes of Employment," and "Agriculture Based on Stewardship" give one a hint of the breadth and depth of this relatively brief work. It is remarkable how the authors handle such comprehensive subject matter with such precision. It is the details which bring the abstract concepts to life and help readers with less imagination and energy become revitalized and encouraged.

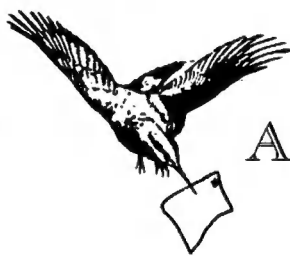
Although the Todds admit their intellectual pessimism about the Earth's future or lack of one, hopelessness and helplessness are absent from this book. But neither is it a "hard-sell" to join the movement. There is simply nothing in it for the sensible and sensitive to disagree with or deny. The key is to realize "that all the actions prerequisite to a changed world are already underway in some form, somewhere in the world." The least we can do is affirm and not stand in the way. The most we can do is respond to the Todds' closing challenge:

*It has been our intent with this book to paint, for our readers, word pictures of the possible--doing so in the frankly partisan hope that they will be persuaded of the validity of the concepts--an attempt on our part to say, as Robert Frost did, if less poetically, 'You come too.' It will be a shared mutual venture into the unknown, offering for the present nothing more nor less than hope, in an ongoing search for those instructions which, if we begin to*

*think and believe and act appropriately, may help us to go on living on our shining, blue-green home planet.*

*John and Nancy Jack Todd are no longer formally associated with New Alchemy. They have shifted their focus to Ocean Arks International and other parallel pursuits. Individually and together, they are literally becoming "household names" in this field.*

--Bonnie Spitzkeit



## Announcements

### AFSC NATIONAL CONFERENCE ON SOVIET UNION AND FUTURE U.S.-SOVIET RELATIONS

The American Friends Service Committee will hold a major national conference entitled, "Across the Abyss: New Opportunities, New Visions for United States-Soviet Relations" over the weekend of May 30 to June 1.

The conference will be held on the campus of Simpson College, just south of Des Moines, Iowa. Major speakers from academic, public policy and government institutions will describe recent developments in the Soviet Union, the impact of U.S. Policies toward the Eastern bloc on our own politics and economy, the arms race, superpower competition for control in the Third World, and how we can better inform U.S. citizens about these issues.

A Soviet diplomat will present his government's point of view, and participants will have plenty of time to question him. In a series of workshops, participants will be able to learn about more specific subjects, view films and videotapes, and discuss ways to work on these issues within their own communities.

For more information write to "Across the Abyss," AFSC, 1501 Cherry St., Philadelphia, PA, 19102, or call 215-241-7171 (Phil.) or 515-274-4851 (Des Moines).

## RAINBOW RIDGE

Rainbow Ridge is a residential cooperative community in Richmond, KY. Sitting on 7.5 acres of high ground overlooking rolling farmland, it is part of the newly established U.S. Federation of Education/Strategy Centers for the Advancement of Cooperation and Peace. Jack and Connie McLanahan, long-time activists in the peace and cooperative movements, established their home there in the spring of 1984--and there is room on the land for three more families! To live and work together congenially, families would have to have a clear philosophy of cooperation and be dedicated to conflict resolution by peaceful means, both personally and internationally. Jack and Connie put an emphasis "on being a 'cooperative' community, with extensive ties to the ongoing world, rather than being a 'commune' or wholly 'intentional' community in the more narrow sense of those concepts as they are used today." Rainbow Ridge is just east of I-75, 6 miles north of Berea, KY, and less than an hour south of Lexington. For more information call Jack and Connie at 606-623-0695 or write to them at 3689 Berea Rd., Richmond, KY 40475.



## THE UNIVERSITY OF THE FUTURE AT SIRIUS

Sirius Community is having a two week Living/Learning Seminar in Community sponsored by the University of Massachusetts. It will be held June 16-27 at Sirius in Amherst, Mass.

They will explore the new patterns of living in over 30 new age communities today--in economics, governance, relationships, families and spiritual practices. Pioneering new ideas and techniques developed by these communities in conflict resolution, consensus decision-making, stress management and self-help health care will be taught. There will be experiential sessions and cooperative excercises, as well as regular classes and hands-on training in solar building, organic gardening, vegetarian cooking, and sacred dancing. Course instructors Corinne McLaughlin and Gordon Davidson have visited over 150 communities around the country to research their new book, *Builders of the Dawn*, which is recommended for the course. Enrollment is limited, so register early. To reserve

space, send a deposit of \$50 to Sirius Community, P.O. Box 388-S, Amherst, MA 01004. Fees: \$335 (non-credit); \$395 (optional 3 credit) includes meals and accomodations. *Builders of the Dawn* may be purchased from Community Service for \$13.95 postpaid.



## COMMUNITY OF THE ARK WORKSHOP IN ENGLISH

The Community of the Ark (Ghandian movement in France) is organizing a session in English for those interested in finding out more about non-violence and community life. This conference will take place September 2-11 at La Borie Noble, 80 km north-west of Montpellier in the south of France.

During the session, the whole morning will be devoted to manual work; while the afternoon and evening will be shared between talks, yoga exercises, singing, dancing and workshops. It will end with a farewell celebration for which participants will be encouraged to share their talents.

If you are interested, please write to: Jane Prentiss, la Borie Noble, 34260, Le Bousquet D'Orb, France. Please enclose international coupon and self-addressed envelope if you ask for details. We shall acknowledge receipt of your registration.

A contribution of 700FF (\$105 U.S. currency) is necessary to cover costs, including vegetarian meals (payment on arrival - no cheques please). Arrangements can be made for those who cannot pay.



## PERMACULTURE DESIGN COURSE

A Permaculture Design Course will be held June 30-July 19, 1986 at Slippery Rock University Campus in Pennsylvania. This is an intensive three week course on the philosophy, rationale and application of permaculture design. Students who successfully complete the course will be certified as Permaculture Design Apprentices.

Permaculture involves the harmonious integration of people and the landscape such that both prosper. It is a design science which seeks to embellish nature communities through the use of improved species and varieties and

in such a manner that their stability, resilience and efficiency are not lost. Permaculture is applicable both on the small city lot and in rural settings.

The instructor will be Dan Hemenway, editor and publisher of "The International Permaculture Seed Yearbook," and founder of Elfin Permaculture, a teaching, consulting and writing service. Hemenway was the recipient of the Friends of Nature 1983 Conservation Award and has more than 15 years experience in self-reliant homesteading. He received his permaculture training in 1981 from Australian Bill Mollison, originator of the term "permaculture" and the author of Permaculture I and Permaculture II.

For more information about costs and other requirements write to: Dr. Robert Macoskey, Director, ALTER Project, Slippery Rock University, Slippery Rock, PA 16057.



"To be a patriotic American late in the twentieth century is indistinguishable from being a loyal citizen of the planet as a whole."

--Robert Johansen, from The National Interest and the Human Interest.



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## Membership

Membership is a means of supporting and sharing the work of Community Service. The basic \$15 annual membership contribution includes a subscription to our bi-monthly NEWSLETTER. Larger contributions are always needed however, and smaller ones will be gladly accepted. Community Service is a non-profit corporation which depends on contributions to run its operation. All contributions are appreciated, needed and tax deductible. (Overseas membership is \$20 in U.S. currency.)

## Have Your Friends Seen the Newsletter?

Please send the names and addresses of your friends who might enjoy receiving a sample of our NEWSLETTER and a copy of our booklist. (If you wish a specific issue sent to someone, please send 50¢ per copy.)

## Editor's Note

We welcome letters to the editor (under 300 words) and articles (700-1500 words) about any notable communities or people who are improving the quality of life in their communities. Anyone submitting an article should enclose a self-addressed, stamped envelope if s/he wishes it returned. The only compensation we can offer is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.

## Editor's Note #2

We occasionally exchange our mailing list with a group with similar purposes such as the Arthur Morgan School or Celo or Communities Magazine. If you do not wish us to give your name to anyone, please let us know.

## Trustees

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*You can tell when your Community Service membership expires by looking at the month and year in the upper right corner of your mailing address. Please renew your membership now if it has expired or will expire before 6/86. The minimum membership contribution is \$15 per year. We do not send individual reminders to renew.*

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